

# THE BAPTIST.

2.00 IN ADVANCE.

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## Occurrence and Comment.

The Pope in his recent Encyclical to Italian bishops says that Italian Catholicism should make ready to fight socialism by active participation in the political life of their country.

Secretary Taft and his official attendants have been received with distinguished respect and honor in Japan. The Japan Mail is quoted as saying: "Not within our experience of over thirty years has Tokio ever given such ardent reception to any foreign visitor." It is said that "the Mikado granted an audience to the party, and made the members his guests at a luncheon; he, moreover, opened to them his private park, to which foreigners are rarely admitted."

Roman Catholics make a distinction between "Christian burial" and "the honors of Christian burial." The former is not denied to any one. Dr. Ludden, Catholic bishop of Syracuse, in his efforts against the "complete paganizing of American life as regards the first day of the week" has announced that he will deny the honors of Christian burial, that is, burial with full ceremony in Cathedral or church previous to ordinary Christian burial, "to those who die by accident on the Lord's day, having culpably violated its duties and obligations." This distinction should be recognized by non-Catholics.

At the unveiling of the Spurgeon statue in his beautiful tribute to the great preacher, Dr. Maclaren referred to Spurgeon's "general wealth of unforced and never bitter humor," and added, "There never was a man—certainly within my experience—who with such power of wit and sarcasm, used them under the guidance so continually of a loving heart as Charles Spurgeon." A listener and spectator said: "When the covering was rolled away from the statue, which shows him standing with outstretched right arm in his most familiar preaching attitude it seemed for a moment as though he stood in the flesh among his friends."

Count Leo Tolstoi believes that God will bring great good out of evil in Russia. The revolution in that empire "will result in a greater change in the world than even the French revolution effected." The violent outrages "are not the essence of the movement." This is a "noble effort toward national individual emancipation." The goal is "Christian Anarchy." When man reaches it he will not need gov-

ernment. "The law was not made for the righteous," the Apostle affirms, because he does not need the restraints and motives of legal requirement. He will live and act under the inspiration of universal brotherhood. Russia will arouse the world to the same lofty ideal. America, England and France are called "lands of liberty," but they have as much to suffer from the evil principle of government as Russia. This revolution is the great movement "toward national and international morality which opens a new and happier era to humanity."

The British Weekly says the address of Dr. C. S. Gardner, of Richmond, Va., on the awakening of Japan was the oratorical triumph of the Baptist World Conference. "Fifty years ago America waked up Japan, and now Japan has waked up the world." There are high qualities which Japan owed to herself and not to the West—"her mental vigor, her hospitality to new ideas, her magnificent social solidarity which enabled the individual to sink his own interests utterly in his service of the generality, and her practical efficiency—her power of bringing things to pass." The speaker thought that Japan is "destined to lead the East." And this creates for the Christian world the greatest problem of the age. "The Kingdom of God needs Japan in order that a social application of the truths of Christianity may be given to the world. But the Japanese also need Christianity, for their new civilization can never stand unless it receive a new basis."

About 400,000 of the 1,200,000 children between the ages of six and fifteen in the Philippine Islands live in the "Christianized," that is, settled provinces. About 3,700 Filipino teachers paid by the municipalities, and 300 by the insular government, with 900 Americans are giving to as many of these children as they can teach, or about 294,000, primary school instruction through a three year course. To teach 400,000 children, 6,500 teachers are needed. Dr. Barrows, General Superintendent of schools, thinks that within the next six months he will have "enough Filipino teachers, enough school-houses and school furniture, even though these may not be in every case of the most approved type, and enough school equipment for the instruction of 400,000 children. The English language is taught in these American public schools in the Philippines. In another generation it may be the chief tongue of the archipelago. How wide the door is being opened for the

Christian missionary, and how easy of entrance.

Dr. Mullins' address at the Baptist Congress in the estimation of the correspondent of the British Weekly was "the finest piece of reasoned and compact theological analysis and construction" he had ever heard. It was on "The Trend of Modern Thought." The correspondent could not do justice to the address in his report, and contented himself with this reference to its conclusions. "Dr. Mullins argued that the reconstruction of theology that is coming will be based upon neither rationalism nor naturalism, Deism nor Pantheism. Its starting point will be Christian Experience. Christ is man's starting-point in religion because he imparts spiritual autonomy to man. The coming theology for Baptists is to be based upon six axioms, the Baptist ultimates, viz: (1) Theological Axiom: The Holy and Loving God has a right to be sovereign. (2) Religious Axiom: All men have an equal right to direct access to God. (3) Ecclesiastical Axiom: All believers have equal privileges in the church. (4) Moral Axiom: To be responsible man must be free. (5) Social Axiom: Love your neighbor as yourself. (6) Religio-civic Axiom: A free Church in a free State."

The Outlook claims the Corrupt Practices Act passed by the recent Connecticut legislature as a victory for popular rights. The two candidates for U. S. Senate opposed the bill, but through the influence of younger politicians it became a law. The bill provides for a "detailed publication of expenditures of all political agents and treasurers as well as of candidates," and that "an election may be declared as void by the courts after an investigation and evidence of fraud." When the court cannot constitutionally decide whether a candidate has been validly chosen, the bill requires "the court to find the facts and lay the evidence as judicially determined before the Governor." The act further states that "if it is a State officer who is guilty, the Governor can then declare the place vacant; if it is a National office-holder, then the Governor is to place the evidence before the proper body, as, for instance, the Judiciary Committee of Congress." It seems that heretofore the power to initiate criminal proceedings in that State has been confined to "the three grand jurors in each town." This act puts this power in the hands of "the State attorneys to whom any citizens can bring complaint." Any corporation or any citizen can bring information concerning a suspected crime directly to the State's attorney, and he can begin proceedings. There does not appear to be any provision in the bill requiring an unwilling attorney to act. In some congressional districts in other states, the people need protection against corrupt attorneys.

## TO DIE

No Good; Vitae-

been sick for nine  
to take Vitae-Ore. I  
the best physicians in  
St. Paul and Min-  
neapolis, and none  
of them were able  
to help me. They  
then decided that  
drug medication  
was useless and  
that the only thing  
that would do me  
any good was an  
operation. I sub-  
mitted to the op-  
eration, though in  
a terribly weak-  
ened condition,  
only to discover  
afterwards that it  
was of no benefit  
to me whatever,  
and, in fact, only  
made matters  
worse.

I had stomach  
trouble, heart  
trouble, and liver  
trouble and could  
retain neither  
ch most of the time.  
weighed 197 pounds,  
my weight until I had  
gave up all hope and  
Indianapolis, to dis-  
cuss Vitae-Ore  
more remedy. I had  
resented and began  
and have continued  
weight is now 170  
turned so that I can  
have no more trouble  
at anything anyone  
kages of Vitae-Ore,  
spent for treatment  
that did not help me  
et A. Davenport.

Falling  
to Poisoning,  
ous Prostra-  
troubles, Ca-  
ch Disorders.

L.



### Is the Devil a Fallen Angel?

I give the following reasons for thinking the devil is not a fallen angel:

1. The Bible does not so teach.
2. It is nowhere taught in the Bible that he was ever an angel of any kind.
3. Because he is represented as a murderer from the beginning, and the father of lies. Jno. 8:44.
4. The devil could not have fallen except through the influence of an evil agent.
5. There could be no seducer without a spirit of evil already in existence.
6. God cannot be tempted, neither tempteth He any man.

Therefore God is not the author of evil. If it be contended that God made all things including the devil, then I submit that the devil was once an holy angel, for all that God made was good. But is it true that God made all things? I do not remember that the Bible so teaches.

We are told that He made the heavens and the earth, and a general enumeration of His creations is given in the first chapter of Genesis.

Gen. 2:1 and Ps. 33:6 tell us just what God made, but these refer only to the material world and man.

In Jno. 1:3 there seems to be an inference that there was something that God did not make. The verse reads as follows: "All things were made by Him; and without Him was not anything made that was made." A more liberal translation would read as follows in which the word is used in the neuter gender rather than the masculine, as in the common version, namely: "Through it (the word) everything was done; and without it not even one thing was done; that has been done."

The reader will observe that the original justifies the use of "done" instead of "made."

The "word" refers to Christ, but does not teach that everything that was done was done by Him.

Now, is it not possible that there is one being in the universe that God did not make, and that being the devil? If so, the devil is self-existent, and as God represents and inspires all good, the devil represents and inspires all evil. If not, then where did evil originate? Who tempted or influenced the devil to sin and fall from his first estate?

The devil is represented in the Bible as the counterpart of God. He is God's opposer and the accuser of God's people. He is constantly striving to undo what God does. While God seeks to preserve harmony, the devil is as busy sowing the seeds of discord. And it seems to have ever been thus. I can easily see how angels could have fallen. First, they were under law, as were Adam and Eve, and a violation of which would bring about a severance between God and them, as in the case of Adam and Eve. Adam and Eve were tempted, influenced, by an evil agent. The angels who kept not their first estate but fell, fell because of the existence of evil in the universe, and could not have fallen but for the existence of evil. Therefore, for the

devil to have fallen from a pure and holy state, it could not have been possible until he imbibed, or in some way became possessed of an evil intention, which led to a transgression of God's law. "For sin is the transgression of the law." But if up to this time all beings were holy, there were none to influence any being to do evil. Hence, evil would have to depend upon the acts of rational beings for its existence.

But I think we should regard evil as composed of both motive and act, feeling, purpose and expression. As the devil, or the spirit of evil, now influences people to commit sins of every kind, was it not the same influence which has manifested itself since the world began?

We really concede the omnipresence of the devil, just as we do the omnipresence of God. If angels are omnipresent, then we can see how a fallen angel might be. If they are not, we cannot see how the devil, if he be a fallen angel, could be.

I give the above for what it is worth.

W. I. HARGIS.

### Several Things.

BY T. A. J. BEASLEY.

#### OUR WORK.

The churches to which the writer preaches have had about thirty accessions since Christmas. At our last service at Ecru we had five accessions, one a deaf and dumb lady. She had written a beautiful experience of grace, which, when read, brought the house to tears. This is certainly an instance of our being led to follow Christ simply and solely by reading his word. God be praised for the spirit of revival in our churches.

#### TOO MANY DOCTORS

On reading a recent issue of The Baptist Argus (May 25), we were almost convinced that we Baptist people have an overplus of doctors. Said issue of the Argus, in referring to preachers, used the term Dr. one hundred and twenty-three times, and one brother, in an article of two and one-half columns in said issue, used the term twenty-six times. We are not raising any special objections to the title, but this paper made us think of the boarder who spoke of his fondness for pumpkin, whereupon the lady set in to please him. About sixty days later he said: "Mrs. A., I am very fond of pumpkin, but after about sixty messes I wouldn't object to a change." Where is the authority for such title? How would it sound to say: "Dr. Paul," "Dr. Peter," "Dr. Spurgeon," etc.? Would it not be more Christ-like and Bible-like, in speaking of preachers, to use the title of Brother or Elder?

#### "NEEDLESSLY SHRINKING."

In a report of the Southern Baptist Convention a brother, in speaking of a very noble and consecrated preacher as becoming a "distinct force in the Convention," said, "He is needlessly shrinking in his manner." This expression put us to thinking, and our conclusion is that it is a very easy matter for a preacher to become filled

with conceit without being aware of it. Our Savior never tried to herald abroad his greatness, but rather urged the people not to speak of his good deeds; yet, it is said of Him, "He could not be hid." Is not the very fact that this brother is reticent in his manner, one of the things that is making him a "distinct force"? O, to be more like him who said, "Whoever will be great among you, let him be servant of all." He also taught us to take the lowest seat at the feast, and at the proper time we would be invited up higher. Isn't it strange to us preachers, that the world can't see and recognize our greatness? In our own conceit sometimes we are reminded of the colored boy who got to be mail carrier on a little rural route just after the war. He soon became so impudent till a white man caught him in the collar one day and was giving him a genuine shaking, whereupon the colored lad said: "Hol' on, boss; hol' on. Remember, when yo' shakes me yo' shakes dis whole United States gubernment!" Ecru, Miss.

#### Honor the Head.

A man lost heart amid contending waves, and Caesar stood up in the boat's bow and asked: "Am I not here?" And with new heart and courage the boatman averted disaster and landed the boat ashore.

A long bit ago one heard a voice bidding him leave home, and "he went out not knowing whither he went," and became "the Friend of God" and "the Father of the Faithful."

Another "forsook Egypt, not fearing the king," but having respect "unto the recompense of the reward," and liberated a people four hundred years in bondage.

And Enoch went away on angel wings, because, perfect in his generations, he "walked with God and was not, for God took him."

Today Christendom is on tiptoe with expectancy; the gates of opportunity are ajar as never before in history, voices calling, willing hearts are entering and multitudes have rejoicing of soul in honoring the Lord in their substance and the first fruits of their increase.

Our country's yeomanry heard the call and stood at the cannon's mouth in defense of home and native right; but a higher yeomanry is hearing a higher call and is already in the van, marching in the footprints of Him "who to Bethlehem came" and hung on a tree.

But our tread is too slow. Multitudes die ere we reach them with the "healing balm." We need to "keep the step!" "double time!" and march to the drumbeat of "Calvary."

Laurel First made her offering today to State missions—nearly one hundred. We might have made it two.

"Honor the Head."

J. E. PHILLIPS.

June 26, 1905.

FREE TUITION TO ALL in the MOST EXCELLENT institution, Harris Business College, Jackson, Miss.

### Louisville, Texas.

We closed our meeting at Sallis with 5 accessions and the church moved up to half-time preaching.

At Unity Church in Attala County, we had 15 accessions, 13 by baptism. There were other professions.

It was my pleasure to assist Pastor Paden here last year who baptized sixteen. Two good harvest years with this splendid people and pastor.

Bro. Paden and his excellent wife, who is a noble help-meet in all his work, are choice spirits indeed whom God is honoring with showers of blessings upon their work.

Fraternally,

DONALD B. ALLEN.

### Winning a Soul to Christ.

"A man would have wondered to see Elisha leave the Oxen and run after Elijah, saying, 'Let me go, I pray thee, and kiss my father and mother, and then I will follow thee. When Elijah had said nothing to persuade him to follow him, only that, as he passed by, he cast his mantle on him.'" 1 Kings, 19:20.

"Surely the soul whom God draws will leave all and follow Christ, for the power of God resteth on it. All carnal ties and engagements to sin break and give way when the Father draws the soul to Christ in the day of his power."

"Is this the first spring of spiritual motion after Christ? Learn then how it comes to pass that so many excellent sermons and powerful persuasions are ineffectual, and cannot draw and win one soul to Christ."

"Surely it is because ministers draw alone, and the special saving power of God goes not forth at all times alike with their endeavors." . . . "If none can come to Christ except the Father draw them, then surely none can be drawn from Christ except the Father leave them. That power which at first drew them to Christ can secure and establish them in Christ to the end."

"My Father which gave them to me is greater than all; and no man is able to pluck them out of my Father's hand." John 10:29. When the power of God at first draws us out of our natural state to Christ, it finds us not only impotent but obstinate, not only unable but unwilling to come; and yet this power of God prevails against all opposition. How much more is it able to preserve and secure us when his fear is put into our inward parts so that we dare not depart, we have no will to depart from him. Well then, if the world say, I will ensnare thee; if the devil say, I will destroy thee; if the flesh say, I will betray thee; yet thou art secure and safe, as long as God has said, "I will never leave thee nor forsake thee." Heb. 13:5.

"And you hath he quickened who were dead in trespasses and sins" Eph. 2:1.

"We have seen our union with Christ in the general nature of it, and the means by which it is effected, both external, by the preaching of the gospel and external by the drawing of the Father. If we heedfully observe the Scripture expression and ponder

the nature of this union, we shall find there are two bands which knit Christ and the soul together; 1st. The Spirit, on Christ's part quickening us with spiritual life, whereby Christ first takes hold of us; and 2nd, faith on our part when thus quickened, whereby we take hold of Christ; etc.

"Thus we apprehend being ourselves first apprehended by Jesus Christ." Phil. 3:12. "We do not take hold of Christ till first he take hold of us; no vital act of faith can be exercised till a vital principle be first inspired." "You hath he quickened." These words impart the first vital act of the Spirit of God, or his first enlivening work upon the soul, in order to its union with Jesus Christ; for as the blood of Christ is the fountain of all merit, so the Spirit of Christ is the fountain of all spiritual life; and until he quicken us, impart the principle of divine life into our souls—we can put forth no vital act of faith to lay hold on Jesus Christ." This his quickening work is therefore first in the order of nature to our union with Christ, and fundamental to all other acts of grace done by us." etc.

The above extracts are taken from Flavel's Methods of Grace, an excellent book that ought to be read by every Christian. The author, Rev. John Flavel died A. D., 1691. He spent the greater portion of his useful life in seclusion on account of persecution and it was during that time that he wrote the book mentioned along with many others. However, had he been in the full enjoyment of liberty perhaps, he would not have written the valuable books that he did, which in the providence of God, may have accomplished more for truth than he otherwise could have done.

J. R. SAMPLE.

### International Sunday-school Convention.

The late International Sunday-school Convention was the largest in its history. There were about 2,000 delegates in attendance—12 being from Mississippi at Toronto, Canada. We also had seven from our State, reported as visitors. At Denver, Colorado, three years ago, only about 1,500 delegates were enrolled. I have been present at four meetings; Atlanta, 1878; Toronto, 1881; Denver, 1902; Toronto again, 1905. Next session is to be held again at Louisville, Ky., 1908.

It is the eleventh session that has just closed. Justice McLaren, of Toronto, was chosen president; Mr. W. N. Hartshorn re-elected chairman of the Executive Committee, and Mr. Marion Lawrence of course, continued Secretary, for he is a matchless officer. Chairman Hartshorn is a Christian business man, capable and true; while President McLaren is a capital presiding officer. Pledges to the amount of \$75,000.00 were made to prosecute the work for the ensuing three years; besides \$500.00 raised for a missionary to the Arabs.

Some earnest discussion was drawn out by a recommendation to add an advanced course to the graded lessons, for optional

use. It was finally so ordered. Another elicited keen interest, that was the place for holding the next Convention. After considerable voting, Louisville Ky., carried the day. Harmony was a marked feature, and confidence in the future unfaltering.

Toronto had its hands full to care for the delegates; but came nobly and bravely up to its promise. Hospitality was unstinted. Possibly a few delegates were overlooked by reason of neglected or delayed advices. The correspondent and niece were kindly entertained by Mr. F. W. Trent, and we will not forget his generous hospitality. True it was four miles out on an electric line; but the air was so bracing and home so pleasant, we were delighted.

By the way, Toronto is a great city; it claims 275,000; has clean streets, and the laws are enforced. Restrictions to the liquor traffic accepted—no liquor being sold in restaurants; none in connection with merchandise—and all saloons are closed 11 p. m., to 6 a. m., while from 7 p. m., Saturday to 6 a. m., Monday not even a back door must be open. On the other hand, the Lord's Day is fully observed; there being 176 open churches. Bible schools are good and abundant and it is the seat of McMaster College.

A trip from East Mississippi to Toronto Canada is not a slight thing. Nights on the train; clouds of cinders and passing through a score of tunnels in rather quick succession, and under the river at Port Huron, Mich., out of one's own country into another land; is at least diversity. Then a ride on an electric car along the brink of the Niagara river; looking down on the rapids and the gorge railway, was a matter of interest. I will not attempt a description of the Falls—they must be seen to be appreciated.

An electric line gives a cheap rate to Buffalo, from Niagara. It is a "winding way," but through a highly cultivated country. Back and forth across the line, sometimes in the United States and then, in Canada, was no trouble as long as as you had no baggage along, as that has to be examined both ways, every crossing. The examination is not generally very rigid either way, however.

Queenstown is a place of some importance on the Canada side of the Niagara river. It is on a high elevation; yet many feet above reaches a monument to the British General Borch, who was killed in the war of 1812 with the United States. We there missed the ferry boat to Lewiston, N. Y., and had to be taken across the broad river in a skiff, or miss the steamer, via lake Ontario, to Toronto.

Toronto has 167 churches, only 17 of which are Baptist—though some of the most elegant. It has 15 Parks, covering 1,300 acres. The Convention may be said to have had two headquarters—the first at the Metropolitan Methodist church; a building costing \$200,000, with a double organ, \$30,000; and enclosing a whole square of ground. The other was Massey Hall; capable of seating 4,000 people, and it was unusually crowded, at times including the aisles.

L. A. DUNCAN.



### Signs of Promise.

The inability to make themselves heard in the large hall, in the midst of a constant buzz common to all large audiences, etc., too much hand clapping was the common experience of World Congress speakers. The Americans were best heard and what they said was of best quality. Sentences of pure gold fell from lips that counted for much in the world of letters. The keynote of Dr. Maclaren's address on accepting the presidency was of no uncertain sound when glorying in the common place he announced 'In the Name of Christ' and 'By the Power of the Holy Spirit.' These he crystallized as constituting the force of all Christian life. Sixty years in the pastorate, with the rest time but a little way off enabled him to see some things of less importance than once he thought and other things of greater importance that once were esteemed but lightly, and these common places he regarded as the rock bottom, the very bulwark itself of Christian character. This thought seemed to permeate all that was said and drew from Judge Willis the expression that scarcely ever had he seen the English language employed with equal moral energy as was found in the addresses before the Congress. The exaltation of our Lord was prominent in song and was frequently voiced in "Crown Him Lord of All," in that matchless tone of Diadem, the same thought pervaded the prayers and it would have indeed been strange not to hear it in addresses and sermons. Strong gave us a large nugget of gold when he said on Higher Criticism of the Bible, there is one qualification for interpretation of the Scriptures that we should be inexorable in demanding and never suffer ourselves influenced where it is lacking, "these things are spiritual and are to be discerned spiritually." The man who deals with God's Word must have the Holy Spirit's enlightening or what he says is the veriest stuff, this in the matter of determining the text as well as its meaning.

Dr. Morris, speaking of slavery emphasized boldly a great truth when he showed how infinitely superior was the condition of the negroes of the South in slavery over that of the native African, for said he, "Slavery proved one of the greatest evangelizing agencies that the world had ever seen, bringing hundreds of thousands to a knowledge of the truth and to the Savior of sinners."

In speaking on Woman's Work, a lady missionary with years of service in a heathen land said a great thing when she insisted that "woman's work must be done in a womanly way." I repeat it with the hope that it may inspire our own women in the great work which demands the very best of womanhood. In a beautiful address by another who has given years of service to the Congo country, referred to the dreamy enthusiast for Buddhism who knows not the reverse picture of child marriage and other dreadful forms of Buddhism.

### THE BAPTIST.

These addresses will soon be issued at the price of \$2.00 and will richly repay reading, and while you may dissent from many things in them, they will stimulate thought and I should be glad to see them largely circulated among our people, and to any one sending the price as above stated to me, I will be glad to send the book.

At the conclusion of the Congress, began our pilgrimage. Our first stop was at Oxford where after dinner, we climbed on to the trolley for a visit to the different objects of interest to be seen in this old University town. Lying at the bridge over the Isis waiting the dedicatory services that were to be held in the P. M. of same day was a steamboat that had been designed and built for service as a mission boat on the Congo, and this boat was first on our list of interest, but the dedicatory services were at an hour that we could not attend.

The University is made up of a number of associated colleges, such as Merton, Exeter, Balliol, Corpus Christi, Lincoln, Magdalen, Manchester, etc. With these colleges are associated the names of the great men who have made English history and left their impress on the world. The University began its work in the twelfth century and through the centuries has grown more and more commanding in its influence on the world of thought and letters. In Christ Church College belong the names of Woolsey, Wilberforce and Lytton and Gladstone, Roseberry and Liddell.

We were shown through the chapel in which Woolsey worshipped, and then were shown the old kitchen in good state of preservation in which the meals of the great cardinal students were prepared. The great fireplace was sufficient to roast several dozen mutton and fowls. The door into the kitchen was still used that swung open to the calls from the dining room more than three hundred years ago, with the lock on it now that was on it then. Hard by the old chapel whose date goes back into the misty past of 1237 is the beautifully shaded Addison walk, a broad graveled walk shaded by the over arching limbs of Elm trees. Here is the popular resort of students and professors and the literati of every land whose pilgrimage leads them to Oxford at Commencement seasons. These trees are 400 years old. In the tower yonder is the bell known as 'Grest Tom' weighing 18,000 pounds and first used in 1684 and every night since as a signal for closing the college gates, it has rung its 101 strokes at five minutes to nine, the number of students on King Henry's foundation.

In Corpus Christi Ruskin took his degrees and also Harvey who discovered the circulation of the blood. In Oriel College are such names as Pusey, Cardinal Newman, Wateley, Hughes and the late Mr. Rhodes whose liberal endowments reach even to our country and provide for the education at Oxford of two young men from every state.

Brasenose College is visited to catch a glimpse of the windows opening into the room where Reginald Heber studied and slept. I recall a story of the writing of his great hymn, "From Greenland's Icy Mountains." It was prepared at the request of his father for a mission meeting over which the elder Heber presided. The father on being shown the hymn did not like the last verse and asked his son to revise it saying, "I think you can do better." The young man immediately repaired to his room and in a few moments with the hymn in its present perfected words than which no grander uninspired language was ever written, "Waft, waft ye winds, the story. And you, ye waters roll. Till like a sea of glory, It spreads from pole to pole, Till o'er our ransomed nature The Lamb for sinners slain, Redeemer King Creator, Returns in bliss to reign."

At Lincoln College we are shown the rooms where the great Wesley first felt the quickenings of that life which afterwards issued in the establishment of the Methodist church. Here is the room looking out on the open court in which he organized that small club of young students who like himself yearned for more of the fire of Divine love than the more formal college life was accustomed to allow in its perfunctory service and called the Holy Club. Here we pass the spot on which Latimer, Ridley and Cranmer were burned to death as a testimonial of their faith in the Lord Jesus, and yonder hard by is the monument which the descendants of another age have reared to commemorate the noble men who counted not their lives dear unto themselves, when loyalty to Christ was the cost. Ah, says some one, thank God, things like that belong to another age, and men and women no longer suffer for conscience's sake. No, no these things belong to no particular age and to no particular people. Did not our blood leap at sight of that score of men who stood up in the congress at the request of Mr. Shakespeare to let us know that they had gone to prison in old England in the last few months because they declined to pay a tax which was levied in the interest of the Anglican church to secure the religious instruction from the Anglican standpoint of the children of these Baptists. Again did not our hearts melt with sympathy when a missionary told us of a girl the child of a wealthy man, who refused to allow his child to become a Christian, saying to her in the public convocation, "You are my child and my only heir. All that I have is yours at my death if you remain as you are, but if you become a Christian, then you lose it all."

I was riding with a pastor yesterday who told me this story as having come under his observation one year ago. A young man was convicted of his sins and seemingly stood on the very threshold of the Kingdom, when his father determined to break it up and thus keep him from joining the church. He concocted a business matter to which he sent his boys and

August 17,

1905.

on the trip the boy fell sick, and on his father and mother being called to see him before his death, as the father entered the room he waved him off saying, "I am dying. I am lost. I am going to hell, my soul is lost and you are to blame, for you sent me away when you knew that I was interested in salvation." So I felt as I looked on the place where these martyrs were burned, the same spirit is in the world today, yes the persecuting spirit is, and the spirit that is willing to suffer for Christ's sake is also here. Beware of the one, cherish the other. Paul had the latter when he said, "What mean ye, brethren, to weep and break my heart, for I am ready not only to suffer, but also to die for the name of the Lord Jesus! So our English brethren take joyfully the spoiling of their goods. So our Russian brethren suffered banishment again and again in these late years for the name of the Lord Jesus. Oh how different our surrounding. How glorious our privileges to worship our God under our own vine and fig tree, where none dare to molest or make us afraid. How this glorious privilege should awaken our desires to honor our God and to honor our religion by giving ourselves more to its blessed service and to the glad work of sending to the destitute the glad evangel of light and love.

### To Baptist Pastors and Baptist Churches.

My gravest fears for the welfare of our State Mission work have been aroused. I have been trying since my return home to get the situation so clearly as to be able to get my brethren to see it and then by united effort relieve it. In order to meet the demands at Yazoo City and relying on the pledges made at Hattiesburg for this cause, I borrowed money of the Jackson Bank and also of Yazoo City Bank. The loan at Jackson was due Aug. 1, and amounted to \$1,000. This I have paid with funds sent to Convention, but all our funds are exhausted in this payment by a little more than the amount of the note, so that there is this debt on us and absolutely nothing with which to meet the appropriations that were made for the building of several houses of worship that our brethren are urging me to pay. Now there are two ways of meeting this deficiency, first by borrowing and carrying the debt until such time as we may be able to pay it, and the second by dividing the amount of indebtedness among us and paying it now. This latter course commends itself to my judgment. Now may I rely on your church for help in this emergency to the amount of one tenth of what you have already done for State Missions. I do not know what better to do. If you, dear pastor, will take this matter on your heart and to God asking him for help in approaching your people privately I am persuaded that it will not be ten days before we are all happy in the consciousness of having paid our debts. May I not ask our noble laymen to come up to the help of the Lord in this day of need.

Truly,  
A. V. ROWE.

### THE BAPTIST.

#### Hamburg.

The meeting at Hamburg begun on Friday July 28th, with Bro. M. O. Patterson to help in the meeting. The Pastor was compelled to leave on Sunday on account of the yellow fever in New Orleans, but the meeting lasted seven days. Bro. Patterson preached the old time gospel with great power. Many said it was the best preaching they ever heard. The congregations grew larger up to the very last service, the visible result was that the church members were greatly revived, people who had not attended the meeting for years came out nearly every service to hear Bro. Patterson preach. The meeting in some respects was the greatest ever had in Hamburg. There were some obstacles to overcome that seemed impossible, but Bro. Patterson's plain gospel sermons did the work. The people came together in one accord and worshiped in the Spirit of the Lord. We long to see the cause of the blessed Master reign supreme at Hamburg. Both saint and sinner fell in love with Bro. Patterson and insisted on his coming back to them again. Bro. P. is entitled to a place on the list with the best preachers in the State. The Baptists of the State have need to be proud of him.

The people of Hamburg showed their appreciation of his faithful service by making a free-will offering of about \$50.00.  
God bless THE BAPTIST.

A LAYMAN.

#### Resolutions.

WHEREAS, it has been the privilege of the members of the church of Improve and the people of this community to have Prof. H. P. Blackwell, Seminary, Miss., conduct at this place two sessions of his Popular School of Music, and

WHEREAS, We feel that under his instructions and by the help of God, we have been greatly benefitted; therefore, Be it Resolved, 1st, That we believe Prof. H. P. Blackwell to be a thoroughly consecrated Christian, readily impressing his students with his candor of speech and Christ-like personality.

2nd, That as a teacher of vocal music, we believe his profound knowledge of the subject as well as his aptness and ability to teach the sentiments of sacred song places him among the best teachers in his vocation in this Southland of ours; and

3rd, That we commend him to the Christian brotherhood among whom he expects to labor as a safe and competent teacher.

4th, That a copy of these resolutions be sent to the Columbian and also THE BAPTIST for publication.

Adopted August 3rd, 1905, at the Baptist Church, at Improve, Miss.

J. L. WATTS, JR.,  
MISS IDA MORRIS,

#### Pleasant Ridge Church.

An order of the Mayor and Board of Aldermen prohibiting public gatherings in Lexington enabled me to go to the assist-

ance of Bro. J. T. Ellis at the above church on Sunday morning, Aug. 6th. The meeting continued just three days, when we were notified that the county supervisors had taken action to that of the town authorities. It was with sincere regret that we turned away from a field so unusually ripe unto the harvest. Eight were received for baptism and one by letter.

It was pleasant for me to behold the mutual love of pastor and people.

It was here that Bro. Ellis was converted and baptized and preached his first sermon. The same is true of you also, Bro. Editor, I understand. I find there are two prophets that are honored among their own people.

Pleasant Ridge is hoping to have the Yazoo Association on schedule time in September. We hope the quarantine will not interfere. Come and be with us to give and receive good.

Fraternally,  
C. T. KINCANNON.

#### Westville.

Here is a report of three meetings, perhaps too old to be news; if so drop it in the waste basket.

We began a meeting at Strong River church, July 15, continued five days. Congregation good from start to finish. A good number inquired the way of life. No visible results.

Macedonia meeting began July 29th; continued several days. Bro. J. L. Thompson did the preaching, to the delight of all. Results, 25 for baptism; one by letter. Friday morning they were buried in baptism by Bro. Thompson, the writer being laid up for repairs.

New Hope Jr. A four days' meeting has just closed with New Hope church. Bro. J. L. Thompson doing the preaching. Five were added to the church by experience and baptism, one by restoration. May the blessings of the Lord rest upon you and your work is my prayer.

B. E. TUTTON.

#### Mt. Gilead.

We have just closed our annual meeting at Mt. Gilead in which Bro. J. W. Lee of Grenada, assisted our pastor, Bro. H. L. Johnson in the meeting. Bro. Lee did all of the preaching and did it to the glory and satisfaction of all. Bro. Lee endeared himself to our people. The meeting was good from start to finish. The result is as follows: One received for baptism, and one by statement both bright promising young people. We are happy over Bro. Lee's coming. He not only convicted sinners but strengthen the membership of the church. We want him to come again. We believe this is one of the best meetings that has ever been held in this community. Bro. Lee is not only a good preacher, but is a good teacher, also his sermons are both powerful and forceful. He held his congregation spell bound for an hour; in every respect, the meeting was good.

W. F. HUDSON.



## B. Y. P. U.

J. I. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

## STATE ORGANIZATION.

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## Saved to Serve.

Substance of a paper read by Mrs. A. D. Hendrick of the Davisboro, B. Y. P. U.: Saved to serve; what does it mean? It means that we must first of all be saved, and have the consciousness that we are; then we are to serve God, and by so doing we can help others to come to Him and be saved. God's purpose in saving us is, not only that we should worship Him, but that we should serve others. Christ says to the sinner, come for salvation; to the Christian He says, go and serve.

The character of our service should first of all be heart service, or godly fear. George H. Palmer, a professor in Harvard University, in his "Field of Ethics," speaks of two kinds of fear, the noble and the ignoble. There is envy, but no love, in ignoble fear. The noble fear comes when fear is transformed into love. The highest love has holy fear at the heart of it. We should show and feel the noble fear toward God. We should not have envy in our hearts, for it is written, "Love envieth not;" "Perfect love casteth out all fear;" "When love comes, all dread goes out."

A second characteristic of our serving should be our willingness to serve. We must put our whole heart into our work. We want not only hands to work for us, but we want the heart, too. If we who can see only the outside of men so value the heart, how much more can God, whose eyes look us through, whose contact is even with the inner man, value the heart? So, if we do not bring our best service to God, the service which has our whole heart and soul in it, how poor in His sight, how vain and mocking is any service that we pretend to render to Him!

The third characteristic is self-sacrificing. An example of this kind of service is found in a servant of a heathen king. The king who was wounded in battle, sent in his dying hours for his trusted servant and said to him: "Go, tell the dead I come." The servant, without hesitating a moment,

## THE BAPTIST.

August 17,

drew his sword and stabbed himself to his heart, that he might go to the dead before his master and prepare them for his coming. We should have that spirit of service and of sacrifice, not only for the King of kings, but for others. This servant was willing to give up his life for his master, just as

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Christ was willing to give up His life for the world.

The fourth characteristic is service for others. We have an example of this in the life of John Howe, of whom it is said, when he was chaplain to Oliver Cromwell, that he had so much of the spirit of love and was so helpful to men of all parties, that on one occasion the Protector said to him: "Mr. Howe, you have asked favors for everybody but yourself, pray when does your turn come?" "My turn, my Lord Protector, comes when I can serve another." The climax of serving others is reached in the example of Christ who said he came not to be administered unto, but to minister.

As members of the B. Y. P. U. there is a work for each of us to do in serving our union and our fellow men. We can serve it by attending the services regularly, for our presence is an inspiration to others. Even the child notices not only the filled pews, but the vacant ones.

We should be on time. Some one has said it is better to be fifteen minutes early than one minute late.

Inviting others is a very effective means of serving our union. During an evangelistic meeting in Georgia a girl invited a young man who was in the rear of the building to come up for prayer. He did so, and at that service he was converted and is now one of our successful Georgia pastors.

We can bring others to our services. Andrew has given us a fitting example of this in bringing Peter to the Master. Moody's work in Chicago began by him bringing eighteen street boys to compose his first Sunday School class in that city.

We should encourage those who do come, to take part, and we should encourage each other in the work of our union.

"O, saved to serve! the field is wide;  
What I can do is small.  
With joyful heart and hand, O Lord,  
I give to thee my all."

## The Millennium Coming!

## THE PASSING OF EVIL.

With the head-lines "Crusade On Dime Novel. No Blood-thirsty Literature allowed On Pennsylvania Railroad," the following is taken from the N. O. Picayune: "Columbus, Ohio, June 21. New Agencies in Columbus today received word by letter from the management of a news company that in the future detective stories and blood-thirsty dime novels of every nature would be barred from the trains and stations of the Pennsylvania system. Train news butchers and news agents at stations along the line also received orders from the same company, which controls the privilege on the Pennsylvania

system, to send in all literature of this nature at once. It is explained by railroad men here that the order of the news company is in accordance with a decision of the Pennsylvania officials to eliminate what they consider one of the breeders of crime in the country."

All honor to the Pennsylvania officials and may the officials of other States—of other countries emulate their example! What good news is this to those deeply interested in their brother's soul! Their is such a succession of good moves being made here and there that it most takes one's breath and yet one is never surprised at anything good that happens these days, especially if he is looking for it. It is so encouraging, too, that a little move in a remote quarter often spreads until it leads to grand results. News travels so fast—the noble deed or suggestion gains unheard of adherents, who are looking out and eager to grasp anything that may help the weak, protect the inoffensive.

Everything worth noticing points to the fact that good is rising uppermost. It would seem that the time draws near when an individual must be good because there is no getting around the forces that be—or else go off and hide in darkness. The Christian used to see "and he didn't see," but he is getting braver about seeing and condensing without hesitancy, where evil comes to his notice. Such an one is worthy of his name, an honor to his religion. He is somewhat ashamed of his brother who sits down letting vice crawl over him without so much as lifting a finger of condemnation. Bro. No. 2 is going out of fashion; he is ashamed to remain silent and inactive, his pride, if nothing more, will move him on.

Evil is not reigning undisturbed, today, as once she reined—for mortals to exist in sin and vice unmolested is getting to be a difficult thing—soon out of the question—early the millennium draweth near.

EAGER HELPER.

## Three—"Faith, Hope, Love—These Three."

A. H. ELLETT.

"Three" is the magic number—It is true  
In range of reason and of memory;  
The mystic, mighty, marvelous and rare.  
Mankind has measured by the number "three."

"Around," "Above," "Below"—these mark the place  
Of all things—No headland grey  
Stands out beyond the hisping tides  
Of "yesterday" "tomorrow" and "today."

The Fates who spin the bright or somber threads  
Are three—And those who weave the mystery  
Therefrom—the daughters of Eurymone—  
The Muses ministering are three times three.

The lights along our mortal path are three—  
The lamps of Faith, and Hope, and Love—In dream,  
No vision yet of prophet saint or seer  
Hath passed beyond the sunset of their beams

Yea, man himself is bounded by its band  
And all the hosts he knows from star to sod  
Are marching on to their appointed goal  
Sent forth in trinities by a trine God,  
Blue Mountain, Aug. 5, 1905.

1905.

## Hold High Your Light.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matthew 5-16.

Blessed Jesus has commanded  
Child of God hold high your light—  
Place it not beneath a bushel,  
Keep it trimmed and ever bright.

Don't you see that wayward sinner  
Who is just about to fall?  
Hold your light a little higher,  
Change the shadow of that wall.

Look! it is the wall of darkness.  
He will stumble through the door—  
Hold your light a little higher  
There's a snare upon the floor.

Gently now—to the right there:  
Just around that stumbling stone,  
Pray that he may trust your Savior  
And God soon will save his own.

Look around, there is some other  
Who is wandering from the fold,  
Tell to him the old, old story  
That has been so often told.

Tell him of your Bless'd Redeemer,  
Of his wondrous power and might—  
Tell him how he loved and saved you,  
Then dear friend, hold high your light.

Hold it high that this poor wanderer  
Who is now so sad and lone  
May see and follow ever onward  
And claim your Savior for his own.

A word now to the weary wanderer—  
If you cannot see this light  
Only look a little higher  
For Christ's Footsteps shining bright.

If there is no Christian candle  
Held high enough for you to see,  
Go, dear friend, and get your Bible  
There,—is light enough for thee.

GUSSE P. GIVEN.

McComb City, Miss.

## The Bread and Wine of the Eucharist.

As long as noted men of our and other Christian denominations, whose honesty and scholarship cannot be questioned, differ as to the character of wine intended by our Lord to be used in the celebration of the Lord's supper, whether fermented or unfermented, we cannot hope for our churches to be uniform as to the use of this element. But as there is no disagreement between this class of men upon the constituency of the bread, our churches should be a unit upon that element. I thought they were until recent investigations have shown me to have been mistaken. I find that some deacons' good wives have used butter in place of water with the flour so as to "shorten" it and thereby make it easier for the good pastor to break. Others on Sunday morning have simply taken a portion of the breakfast biscuit dough, rolled it a little thin and baked it for the sacred meal. Now, fellow pastors, you keep your eyes open, and also make inquiry and you may find something like this. I knew of one deacon whose wife had forgotten to prepare bread until it was too late and he went by a store and procured soda crackers for the supper, and they were used. I have had to break some bread, or tear it rather, that was so thick and tough that the entire congregation seemed to have their

## THE BAPTIST.

sympathies aroused for me rather than for the sufferings of their Savior on the cross.

Now all of this irregularity can be avoided by just a little precaution and instruction. First, let those whose duty it is to prepare it know that nothing but flour and water must be used. If anything else is used it is not the bread our Lord commands us to eat. Second, make the dough rather stiff, knead well and roll out almost or quite as thin as a writing blotter. Then, with a short knife, do not simply mark it as many ladies do, but cut it nearly through in small squares, say one-third of an inch. Cook slowly, so as to avoid blistering, until it is dry and brittle, but not brown.

T. J. MOORE.

Prentiss, Miss.

## What Does it Mean?

Scholars, classic and unclassic, have boldly attempted to answer. Wide apart have been their conclusions. Some, like the cuttle-fish, have left the water dark. Words have been forced from their obvious meaning. Amazing comments have fallen from the erudite pens of the wise. Yet, few and far between are those who agree. The literal and the figurative have been in requisition. Let us look at Jno. 3: 3-7. "Except a man be born from above, from heaven, he cannot see the kingdom of God." V. 3. "Marvel not that I said unto thee, ye must be born from above, from heaven." V. 7. Notice the stress is on birth "from heaven." Except a man be born of water and Spirit, he cannot enter the Kingdom of God." V. 5. All that these entire verses mean is cleansing one from sin, making a child of God and an heir of heaven. Nothing more. Nothing less. It has no more relation to baptism than the man in the moon. The man is wise above what is written who can make birth and burial the same thing. There is just one word, baptizo, used for Christian baptism. And all symbolic references to it carry the idea of immersion or overwhelming. More, natural birth is only mentioned because of the ignorance of Nicodemus. Some of his tribe now live. Titus 3:5. The same truth is taught as in Jno. 3:5, and in words that mean precisely the same. "Not by works of righteousness that we have done, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Spirit." I have translated literally; though "the" is often supplied in translation. If "through washing of regeneration and renewing of Holy Spirit," do not mean the same, and all that is meant by, "Except a man be born of water and Spirit, he cannot enter the Kingdom of God," will one more wise explain. By Kingdom is meant heaven. That the unclean cannot enter. Water in this case is used as an emblem of cleansing in regeneration. Nothing more.

Fraternally,  
A. P. COPELAND.

## A Motion Seconded.

I heartily agree with Mrs. Berry as to

the time of Woman's Meeting being changed, so as not to conflict with the meeting of the convention. I have desired this change for a long time, but did not know how to bring it about.

While I have felt it to be my duty to attend, and thereby aid in the Woman's Meeting, I have a number of times come out of that meeting only to hear that I had missed the best speeches of the convention. And then I would feel as if I had not been repaid for attending the convention.

So if the Central Committee will arrange to have an all day meeting, as Mrs. Berry suggests, on the day before the meeting of the convention, together with the night session, we can get through with our business if we are at all expeditious, or parliamentary.

You know the brethren think we are so very social in our meetings, that we waste a good deal of time. And think we would do better to observe more rigidly parliamentary rules.

This, however, applies more to our little home meetings than to the meetings at the convention.

Speak out, sisters and brethren, and let's have this changed, that we may get the most good out of the convention. We so much need the help and inspiration we get from these great speeches of the brethren. Indeed we need all the help we can get from every source.

(Mrs.) F. H. VAN LANDINGHAM.  
West Point, Miss., Aug. 8, 1905.

## A Good Suggestion.

I notice in THE BAPTIST of August 3rd a communication from Bro. W. A. McComb, vice-president of the Home Board for Mississippi, suggesting that the churches of our State take their Home Mission offering during the fall and finish up, if possible, by December 1st.

I feel like adding my endorsement to this suggestion. Our churches have made the mistake of putting off our mission contributions and crowding them all, Foreign, Home and State Missions, into the last month of the fiscal year with the result that some of the departments of the work must fall short.

State missions, the last to be taken, is more likely to suffer than any other, unless we learn to manage the situation, as a missionary of the Convention Board, in a rather vigorous speech before the last State Convention, said he had. But as he said he had only learned this lesson in the last three or four years, (the time covering his missionary experience,) and as we all cannot become missionaries of the Board, there is danger that the lesson will not be learned.

As Foreign Missions by common consent for years, has occupied the first quarter of the calendar year, and State Missions ought by all means, to come in just preceding the meeting of the State Convention; it strikes me that Bro. McComb has suggested the proper solution of the difficulty. Let us by a simultaneous and unanimous movement get Home Missions out of the way before Christmas. We can do this, even if quarantines do interfere with our associational meetings. The four fall months will give us plenty of time for Home Missions and the Orphanage.

W. F. YARBOROUGH.



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## Editorial.

(This article appeared in THE BAPTIST about two years ago. By request, it is inserted again.)

### The Individual Communion Cup.

It has been in use in the First Baptist Church of Vicksburg about two years. It is requested that the results be given for general information.

The service need differ from the common practice only in one respect. Instead of two or more cups for the whole body, each communicant receives and uses his own cup. These cups are small glasses which hold about one-half ounce each. After use they are placed in special racks on the backs of the pews, collected after service, cleansed and put away for another occasion.

Hygienic reasons led to the trial of this system, and partly also to its adoption. I was severely wounded in the mouth during the civil war, and have never fully recovered. I have always felt that it was wrong to impose my misfortune on others in the observance of the Lord's Supper. This scruple, however, troubled no one, as in a Baptist church the preacher receives the cup after all other participants have used it. But it did not relieve me of the fear that I might contract disease from others. I found also that other disciples, true and devout, remained away from this memorial feast for fear of transmitting or receiving disease. Some who were afflicted with bronchitis, or consumption, or even had pulmonary symptoms, asked, as all others like them should, that they be served with the cup last of all. I found that this dread was not a foolish prejudice, as physicians tell us that contagious diseases may be transmitted by the secretions of the mouth. I advised trial of the individual cup. After one year's use, the church unanimously adopted it, and would not now think of

## THE BAPTIST.

returning to the old method. Those who were expected to oppose it are enthusiastic in its commendation.

But, is it not contrary to Baptist usage? There is no established and uniform custom among us. I doubt whether any church uses only one cup. Smaller ones use two, and larger ones as many as suits their convenience. If we may use two or ten or more, why not one for each participant? The New Testament leaves much to our sense of propriety and decorum, and only insists that we do not depart from the spirit and integrity of the ordinances.

Does not the individual system mark and emphasize class distinction in the church? On the contrary, it places every one on the same plane of cleanliness and order. The old system discriminates, and especially against the Baptist pastor, as he must take the cup after every other participant has used it. The individual cup puts all on equality, does away with disagreeable thoughts at the Supper, and encourages the spiritual element in it.

If we discard the common cup for all and use one for each participant, do we not abolish the spirit of unity which our Lord intended to set forth? This is the most serious objection. Unity is expressed in the use of one element in each part of the Supper. Paul says: "We, the many, are one loaf, one body; for we all share in one loaf." If there should be only one loaf, should there not also be only one cup? The Apostle referred to the loaf, and not to the plate in which the broken loaf was served. There should be one fluid element and not two or many, but it may be served in many cups.

But did not our Lord say: "This cup is the new testament in our blood?" Surely he did not refer to the vessel holding it, but to the wine in the cup, and meant: "This wine is a symbol of the new covenant ratified by the shedding of my blood." He said: "Drink ye all of it"—the wine; and not: Drink ye all of it—the cup. It is not by any means certain that only one cup was used in the first Supper. It was at the close of the Paschal feast. Each one had his cup. Did not Jesus mean: "This wine in the cups which we hold is the new testament in my blood?"

Increased attendance upon this part of worship is one of the benefits of the individual system. No one remains away now for fear of receiving or imparting disease through the use of one or two cups. The pastor fills the cups before the service. Each member knows that a cup is filled for him and will not be used if he remains away, and the owner of that cup will not "show forth the Lord's death" on that occasion.

The greatest benefit comes from the impressiveness, the dignity and the solemnity of the service. It makes it more devotional and helps the spiritual life of the church. This order seems to be appropriate: The pastor gives thanks and distributes the loaf through the deacons. Each participant receives and holds his piece. The deacons return to the table, re-

ceive their piece from one another, and then the pastor receives his piece and holding it says: "Take eat; this is my body which is broken for you: this do in remembrance of me." Then with bowed heads and in silent prayer each eats in memory of the Lord's broken body. In like manner the cups are distributed. The pastor holding his in hand says: "This cup is the New Testament in my blood; this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Drink all ye of it." With bowed heads and in silent prayer each drinks the wine in memory of the atoning blood.

Partaking of the elements in unison, and being in prayer at the same time, increases the spirit of fellowship. If the simultaneous use of the bread and wine adds to the formality rather than to the brotherhood aspect of the worship, if it give to it too much of a military appearance, it need not be done. Each participant can use his bread and wine immediately on receiving them. We have found the former method the better.

Little expense is necessary in making the change. All that is really essential is to get the cups and the trays. I prefer glass cups and wooden trays because they are simpler and cheaper and more easily kept clean and bright than aluminum or silver. If any one desires information he can get it from Geo. H. Stringer, manager American Baptist Publication Society, Boston, Mass.

### The Meeting at Lake.

On 6th inst., we began a meeting at Lake Baptist Church and continued morning and night services till Friday morning. Dr. Lipsey, Clinton's noble and godly pastor doing all the preaching. Many were the seeming obstacles in our way but the Lord blessed us abundantly. The Patrons Union just having closed leaving the people tired and worn out physically and in not as spiritual a frame of mind as they could have been in had they just come out of a revival. Also it rained every day and that means a great deal to those who know Lake—it gets muddy there. But Bro. Lipsey preached the Word in its purity and plainness and the Spirit bore the message to the hearts of the unconverted and they received it into good and honest hearts and deliberately considered it and came to Christ. We received three by letter and eleven for baptism. One who was there on a visit and attended the first of the meeting but went out into the country, returned Friday evening to unite with us but was of course too late. She will doubtless join at next regular meeting. Several more seemed deeply concerned and among them some young men whose parents were of Methodist faith.

Bro. Lipsey is a power in a meeting; not to raise a hurrah and an excitement but inspires calm and deliberate decision.

The work is not yet finished and I ask the prayers of your readers for a continuance of his grace and mercy with us in going on with his work.

The PASTOR.

1905.

## MISCELLANEA.

There are 92,670 Baptists in Australia.

The Calcutta Telegraph, a newspaper in India, is published in English at one cent per copy.

The Baptist and Reflector says that Baptist women of the world are supporting 300 missionaries.

Thirteen young men and eight young women are in the volunteer Mission Band in our Seminary.

Miss Edith Roper of Milan, Tenn., becomes dean of the Woman's Department of Southwestern Baptist University.

Dr. Robertson says in the Argus that "Welsh Baptists have gained 40,000 members during the great revival."

Rev. A. J. Miller has gone from Sheffield, Ala., to Texas, and is now in his new field of Nacogdoches.

The first session of The Texas Baptist Woman's College will open in Bryan Oct. 2, and one hundred students are expected.

Dr. Eugel of Switzerland urges that every aged person against whom no imputation of drunkenness, idleness or extravagance can be made, be pensioned.

Moses A. Drope of Philadelphia left \$600,000 for the endowment of a College for the study of Hebrew literature and for rabbinical learning in that city.

A. D. Lonthan, M. D., graduate from Richmond College, from our Seminary, from the medical College of Virginia, has been accepted as medical missionary to China.

Dr. Edward Judson has resigned his professorship in the University of Chicago and accepted the chair of pastoral theology in the theological Seminary of Colgate University.

In the meeting at McComb in which Rev. D. W. Bosdell assisted pastor Lane there were 24 additions to the church by letter and 46 by baptism.

In New Mexico and Arizona five years ago there were but 10 Baptist churches with 10 meeting-houses. Now there are 70 churches with 34 houses of worship—Argus.

Is not immersion in water Christian baptism? Not always. Immersion is essential to baptism. There can be no baptism without immersion, but there may be immersion without Christian baptism.

W. J. David, once pastor in Meridian, acting on the advice of his physician that he move to a higher latitude, has resigned the care of the Second Church, Pine Bluff, Ark.

Rev. J. N. Hall, editor of The Baptist Flag, did the preaching in a meeting at Forked Oak Church, Prentiss Co., Miss., the last week in July in which there were thirteen converts to Christ.

The followers of Mahomet with the help of the Shah of Persia, the Khedive of Egypt, the Ameer of Afghanistan and a great number of Europeans, will soon lay the corner stone of a moslem mosque in London.

1905.

## THE BAPTIST.

Pastor Lipsey has returned to Clinton from his vacation, and on last Lord's day preached to a good congregation and instructive and helpful sermon on "The Bread of Life."

Mr. John D. Rockefeller has been superintendent of the Sunday-school in the Euclid Avenue Baptist Church, Cleveland, Ohio, for thirty-five years. Mrs. Rockefeller has been superintendent of the Primary department for the same period. The average attendance of the school is about five hundred.—Argus.

Secretary Bonaparte of our Navy has declared officially that employees who can and yet will not pay their just debts may be discharged from the department. Once Baptist churches refused to retain in membership those who would not pay just debts.

The congregationalist says that Rabbi Stephen Wise took the lead in the responsive reading of the Scriptures, and Rabbi Emil Hirsch offered prayer, on the Lord's day in Portland, Ore., on which Dr. Hillis preached in a Christian Church "Christ as the one Savior of Mankind."

Sunday-school Missionary J. E. Byrd could not fill some of his appointments because of the death of his father, July 26. "He left us," the son writes, "a bright experience of great faith in the last moments." The editors can and do sympathize, feel, with him, since they have had experience.

This, says the British Weekly, is the main outcome of the Baptist Conference: The Congress has put before the world as representative Baptists men thoroughly in harmony with the methods of modern research, and well equipped to undertake it themselves. Baptists need fear comparison with no other body. To their piety they add courage, and to their courage, knowledge.

There was much good sense in the old Scotchman who said: "You can tell that the Devil is bad by his very name; for if you take away the d it is evil; and if you take away the e it is vile; and take away the i it is ill; so that he is ill, vile, evil, devil"—Selected.

Young pastors would do well to begin their ministry simply and humbly, remembering that much of their knowledge is second-hand, all of it in need of redigestion, and not a little, perhaps, of repudiation. Two or three years of experience in the ministry, if the mind be open and the heart sound, will work many changes in the point of view.—Examiner.

Baron Uxiull, Russian delegate to the Baptist Congress, said: "We have about 23,000 Baptists in Russia acknowledged as such by the Russian government. In addition to these there are 20,000 who in their hearts have accepted the evangelistic facts and actually been baptized though they are not acknowledged by the government as Baptists, and are consequently always open to persecution."

The Religious Herald says that the negroes composing the congregation of the

Fifth Avenue Colored Baptist Church at Roanoke, Va., have started a movement for the erection in that church of a window as a memorial from the colored people of Roanoke to the memory of Confederate General "Stonewall" Jackson. They do this, not because he was one of the greatest generals in the Confederate army, but because he was one of the best friends the Negroes had in Virginia. The afternoons of the Lord's day were given by him to Negro Sunday-schools.

## Prentiss.

The meeting of Ebenezer Church, Covington County, closed yesterday. Bishop I. A. Hailey, of Mt. Olive, did the preaching after the first service on Saturday. He preaches well and is good help in a meeting. The church was much revived, and strengthened. There were 21 additions—16 of which were for baptism. There were 3 others, we learned, converted who will join a sister church.

T. J. MOORE.

## Notes From Winona.

On the first Sunday in this month Rev. A. V. Rowe charmed our people by giving an account of his trip to London. If you want to hear something that will thrill you and delight the people ask him to come and talk, and then give the largest collection to State Missions you have ever made. He will tell you all about Carey's home and Bunyan's town Bedford.

The Baptist people of Winona are alive to the interests of the Master's cause. They have bought the most commodious and handsome lot in town for a church building. The building committee is in correspondence with architects and expect soon to have plans of a house costing not less than \$10,000, without furnishings. We talk of our new church all the while.

Dr. A. V. Rowe preached the dedication sermon of Mt. Nebo Montgomery County, Church last Sunday. There was a large congregation present. It is useless to say they were charmed. You all know that Bro. B. G. Haman is the successful pastor.

This writer assisted Rev. T. H. Wilson in a meeting at Lodi last week. There was a large number of professions of faith and additions to the church. The membership was greatly revived. They have just completed a real good house of worship and expect soon to have it dedicated.

A protracted meeting begins at Duck Hill next Sunday. Rev. C. T. Kincannon of Lexington will have the pastor at Winona to assist him in the meeting.

MARTIN BALL.

## Brooklyn.

We are rejoicing at Brooklyn. We have just closed a very precious meeting with 21 additions—10 by letter 11 by baptism. Rev. T. J. Moore, of Prentiss did the preaching with great power. May the Lord bless him wherever he goes.

R. J. O'BRYAN.



## WOMAN'S WORK.

Mrs. J. L. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian, Miss.  
Mrs. W. R. Woods,  
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

July 1905.

## Subject, Fields and Forces of Home Mission Board.

A PRAYER MEETING.  
Program.

August, 1905.

CONTINUED PRAISE.

1 About Jesus: The soldiers of Gustavus Adolphus were accustomed to kneel in the midst of an engagement, sing Luther's hymn, "A mighty fortress is our God," then charge the enemy and win the victory. Brave hearts are needed today; sing hymns that strengthen faith.

2 Praise, Ps. 145 and Rev. 19:5,6.

3 Praise through prayer for results: 2,031 baptisms in foreign fields last year, 50 new missionaries sent out, receipts \$283,415—largest ever given; contributions of W. M. U., \$53,678, increase of \$5,900.

4 Solo: "Foolish man, tells us of the night."

5 Leaflet: Fields and Forces of Foreign Board. "May be effectively used as the basis of two talks by enthusiastic workers."

6 Nuggets of Thought for Leader: "Your love has a broken wing if it cannot fly across the ocean." "No life need ever be narrow inside."

7 Leaflet: The Art of Having Time," by Mrs. E. L. Tomkinson.

8. Personal Experiences, in line with leaflet.

9. Business. Collection, etc.

10 Parting Hymn: "In the Cross of Christ I glory." This was written by a man who could speak one hundred languages and dialects, and will abide through all time as his greatest work.

## Miss Armstrong at Nashville.

Miss Annie Armstrong, Secretary of Woman's Missionary Union, spoke at the Centennial Baptist Church, Nashville, Tenn., Sunday afternoon, August sixth.

Reviewing the work accomplished by the Baptist women of the South since their regular organization in 1888, she stated that it has increased more than eight-fold, and that its power is being felt throughout the South. Miss Armstrong made special reference to the home mountain school work, for which Woman's Missionary Union has

been asked to raise three thousand dollars and also to the great power in the hands of foreign missionaries who are skilled in the use of medicines.

These visits of our honored Secretary are productive of much good.

## PERSECUTION A STIMULUS.

A church at Sapucaia, in the interior of Brazil has been greatly persecuted. Last year when it was only a congregation of the church at Anta, the Catholics raised a mob and came to the church and drove out the people with clubs and knives and broke up the seats and pulpit, and threw stones at the lamps, leaving nothing but a ruin. Persecution has only stimulated the work as in all cases where Satan wants to do his work with a club. There have been 8 baptisms since the organization of the church, last June. They have contributed \$206.51, and have now on hand enough to buy a lot on which to build a house of worship. We hope they will be able to build without much help from without. The Light and Power Company of the United States is going to put in a gigantic electric light plant here. They will furnish light for the city of Rio, which is about one hundred miles away. This will be a blessing to this church, as the Baptists are the only denomination represented in the town.—Convention Report.

## IS THE GOSPEL NEEDED IN BRAZIL?

Cortez was the scene of a very bitter persecution during the year. On the occasion the Catholic priest, accompanied by the chief authorities of the place, entered the house of worship, while the pastor was preaching, and drove out the believers and closed the doors. This same group, led by the priest, went from house to house compelling the believers to burn their Bibles and religious papers. They caught one old man and made him sweep the streets, all because he was a disciple of Jesus.—Convention Report.

## HOW GOD OPENS THE WAY.

A young student invited another young student to go with him to Cabo to see what the outlook might be for mission work. They spent almost the entire day in walking up and down the streets without telling anybody their business.

## Place and Time of Meetings of Associations in 1905.

Tippah—Flat Rock, 5 miles west of Mountain, Wednesday August 30th.  
Chickasaw—Stonewall, Saturday, September 2nd.

Sunflower—Lula Baptist Church, Tuesday September 5th.

Zion—New Liberty, Montgomery County, September 6th.

Oxford—Good Hope, Wednesday, September 6th.

Columbus—Schooba, Friday, September 8th.

Pearl River—Antioch, 7 miles west of Columbia, Saturday September 9th.

Copiah County—Damascus, 1 mile north of Hazlehurst, 1 C Railroad, Friday, September 9th.

Judson—Oak Hill, 3 miles southeast Verona, Tuesday September 12th.

Chickasaw—Shiloh Church, Tuesday September 12th.

Tishomingo—White Oak Church Prentiss County, Tuesday September 12th.

Calhoun—Midway Church, 3 miles South Vardaman, Calhoun County, Wednesday, September 13th.

Strong River—Clear Branch Church, Rankin County, 6 miles east Terry I C Railroad, Friday September 15.

Tallahala—County Line Church 4 miles south of Overt west Boguhome, Saturday, Sept 16th.

Mt. Pisgah—Union church, Scott county near Harpersville, Saturday September 16th.

Union—Brushy Fork church, near Hermonville, Copiah County, Thursday September 21st.

Yazoo—Pleasant Ridge, 4 miles north of Owens, Lexington Br. I. C. Railroad, September 26th.

Rankin County—Mt. Pisgah church, Pisgah, Tuesday September 26th.

West Judson—Zion church, 12 miles west of Verona M & O Railroad Tuesday, September 29th.

Lebanon—Columbia Street Church, Hattiesburg, Wednesday October 20th.

Liberty—Antioch Baptist Church Saturday September 30th.

Oktibbeha—Liberty, Kemper County, 25 miles north Meridan, Saturday, September 30th (?)

Chester—Self Creek, 8 miles South Maben, 10 miles North Sturges, 12 miles west Starkville Saturday September 30th.

Deer Creek Association—Ruleville, Tuesday October 3rd.

Yalobusha—Charleston, 10 miles west Oakland, Thursday October, 3rd.

Pearl Leaf—New Hope Jr. Baptist church, Wednesday October 4th.

Hobbschitto—Harmony church 7 miles east Picayune Wednesday October 4th.

Central—Flora Y. & M. Valley Railroad, Thursday, October 5.

Mississippi—East Fork, 5 miles from Robinson, Liberty-White Railroad Thursday October 5th.

Louisville—Mt. Pleasant 1 mile east of Handle, Friday October 6th.

Pearl Valley—New Mars Hill church, Friday October 6th.

Magge's Creek—Line Creek church, Tangipahoa Parish, La., 5 miles west Osyka, Saturday October 7th.

Aberdeen—Pontocola, 7 miles west of Shannon, M. & O. R. R., Tuesday, October 10th.

New Liberty—Mt. Carmel, 12 miles north of Raleigh, Wednesday, October 11th.

Coldwater—Holly Springs, on I. C. & Frisco Roads, Wednesday, October 11th.

Lincoln County—Arlington Church 6 miles west Bogu Chitto, Friday October 18th.

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Sipsey—Mt. Zion church 3 miles south of Smithville, Friday, October 13th.

Kosciusko—Bethel, Aberdeen Branch I C Railroad 9 miles east Kosciusko, Friday October 13th.

Tombigbee—New Home Church, 10 miles east of Fulton, Itawamba County, Saturday October 14th.

Lauderdale—Salem church, Friday October 14th.

Hopewell—Homewood church, 9 miles south of Forest, Saturday October 14th.

Choctaw—Concord Church, Noxubee County, Saturday, October 14th.

Lawrence County—Bethany, 1 1/2 mile south of Prentiss, M. C. R. R. Tuesday October 17th.

Triunty—Arbor Grove, 6 miles south-east Houston, Wednesday, October 18th.

Bay Springs—Liberty Church, Jasper County Wednesday, October 18th.

Bogue Chitto—Magnolia, I. C. R. R., Thursday, October 19th.

Harmony—Camden church, Madison county, Friday, October 20th.

South Mississippi—Amite River church Saturday October 21st.

Carey—Providence Church 8 miles east of Roxie, Saturday, October 28th.

Red Creek, time and place unknown.

Ebenezer, time and place unknown.

Gulf Coast, time and place unknown.

Leaf River, time and place unknown.

Salem, time and place unknown.

Bethel, time and place unknown.

NOTE—It will be appreciated if those who know will write us the time and place of associational meetings not given. Also write us of any incorrect dates or places.

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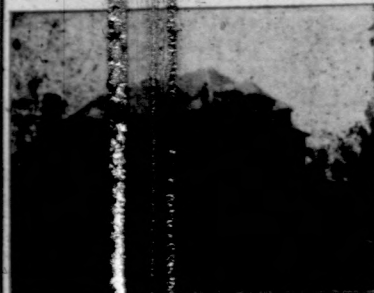
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